des bouddhistes, etc., de même qu'un certain nombre de personnes ne professant ou ne pratiquant aucune religion. Or, pour autant que le chroniqueur de cette mémorable dernière manifestation du Congrès ait pu le constater, par leur attitude extérieure, toutes, sans exceptions en ont ressenti un effet qui ne restera certes pas sans suite pour leur future activité et en remporteront un souvenir et des sentiments gravés pour toujours dans leur coeur.

C'est ainsi que se termina, avec grandeur et distinction et dans une atmosphère d'altissime spiritualité, le VIII^e Congrès international des sciences administratives.

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It was on a loveley day that, a large number of motor-coaches and private cars drove to Castel Gandolfo those of the delegates who, after their stay in Florence, had the privilege of going also to the Eternal City, where a private Audience was granted them by *His Holiness Pius XII* in his summer residence.

The delegates were received at the Palace gates by a squad of Swiss Pontifical Guards in full regimentals, who accompanied them to one of the audience chambers on the first floor. Various important figures of the Papal Court were present and the first introduction made. This preliminary having been completed, the Holy Father entered at 10 a. m., the exact time fixed for the Audience. He was followed by the Chief of the Protocol and Master of Ceremonies, as well as by several high dignitaries of the Church.

The Pope was welcomed by prolonged and enthusiastic acclamations from the visibly moved crowd, who immediately knelt. The older of spiritual power here below gave them a first blessing. He went up to this Throne and, after having, with a fatherly gesture, invited the delegates to be seated, delivered the following speech in French.

TRANSLATION

We bid you, Gentlemen, our warmest welcome. You may rest assured of the most lively interest we take in your work. It may be gauged by the very interest which the Church takes in the State in general. In her sight, no social institution, after the family, compels recognition so strongly, so essentially, as the State. It has its roots in the order of creation and is itself one of the constituent elements of Natural Law.

That is what confers the utmost importance upon co-operation in the constitution of the State and in the organization of its functions. This co-operation does indeed mean a special and vast contribution towards the well-being of mankind; better still, it contributes efficiently, when carried out properly and with good intent, to further the honour due to God the Creator and Ordainer of mankind. We therefore congratulate you upon the happy results of your profession. Is it not an unceasing appeal to consciences with a view to adapting the life of the State to the ever unsettled conditions of the times, so that it may carry out the intentions and the plans of the Creator's Wisdom ?

How necessary, therefore, your part appears to be ! In all ages, we have had to deplore, here and there, the excesses of the power of the State. But, in ours, cases of such inordinate growth follow one another almost without interruption; and their consequences are only too obvious !

Naturally, we are to excess, for no one doubts the need, for the State, in the woof and web of present-day conditions, especially social ones, to widen its field of action, and intensify its power. That might have been safe enough, had clear knowledge and proper appreciation of the true importance of the role and objects of the State progressed at the same rate. The State would thus have found a kind of regulative or checking force which would have prevented it from extending its powers, in pursuance of considerations quite apart from those of economic and social requirements, to fields, especially cultural ones, which it might far better have left to the free initiative of the citizens.

What, then, has happened ? Too often, this knowledge, this appreciation have turned out to be, on the contrary, in inverse ratio to the increase in power, and that not only on the part of those who merely see in the State the source of their profits, or who suffer because of it, but even on the part of those whose mission it is to give the State its constitution and its shape.

The latter really should, however, live with a right notion of the State, whence to draw their inspiration. That is their paramount duty and, so to speak, their *causa essendi*. What, then, is the true notion of the State, unless it be that of a moral system founded upon the moral order of the world ? It is not an omnipotence to oppress all legitimate independence. Its function, its grand function, is rather to foster, to help and to promote the close coalition and active co-operation towards a higher unity of members who, while respecting their subordination to the aim of the State, provide in the best manner for the wellbeing of the entire community, precisely insofar as they preserve and develop their own particular and natural personalities. Neither the individual nor the family must be absorbed by the State. Everyone retains and must retain his freedom of movement so long as it is not liable to be prejudicial to the common good. Moreover, there are certain rights and freedoms belonging to individuals — to each individual — or to the family, which the State is ever bound to protect and which it may not violate or sacrifice for an alleged common good. We refer, to quote but a few examples, to the right to honour and good repute, to the right and freedom to worship the true God, to the original right of parents over their children and the latter's education. The fact that a few recent Constitutions have adopted this idea is a happy augury that we greet joyfully, as the dawn of a renewal of respect for the true rights of man, such as God willed and established them.

This age is witnessing a rich blossoming forth of « plans » and « unifications ». We willingly admit that they may, within reasonable bounds, be desirable and even called for by circumstances and, once again, what we refuse to acknowledge is but the excess of the State's encroachment. But who can fail to see, that being the case, the harm which would result from the fact that the last word in the affairs of the State was reserved to the technicians proper of organization ? But it does not, the last word belongs to those who see in the State a living entity, a normal emanation of human nature, to those who administer, in the name of the State, not man directly, but the affairs of the country, in such wise that the individuals never become, either in their private or in their social lives, smothered under the weight of the State's administration. The last word belongs to those for whom Natural Law is something other than a purely negative rule, than a boundary closed to the trespassing of positive legislation, than a mere technical adjustment to contingent circumstances, but who revere in it the spirit of this positive legislation, a spirit which gives it its shape, its meaning and its life. May there-

fore the last word, the decisive one, in the administration of the public weal, be the prerogative of such men.

Even more than hard-working energy, what they need is experience, faithfulness in maintaining the right notion and furthering the true objects of the State, it is initiative and perseverance, objectivity and a spirited sense of responsibility.

You have, as well-known representatives of your respective nations, chiefly dealt in your Congress with the practical problems of administration. We have wished, for our part, to add a few thoughts upon its principles. You will make a point, we are sure, of having these principles introduced into the life and working of public administration. Wholeheartedly, Gentlemen, do we entrust both you and your professional task to the Providence and to the Grace of the Almighty, calling forth upon you, upon your families, and upon those who are dear to you, his divine and paternal Blessing.

The Papal address very deeply impressed the audience. In every eye was to be seen a gleam of thorough satisfaction and of unreserved approval of the Sovereign Pontiff's conception of the State's role and mission, and of the limitations of its attributions in Society. Spontaneously, a wave of applause and endless shouts of joy rang out in the large hall. His Holiness then stepped down from the Throne and moved towards the President of the Institute and of the Congress, Chancellor LEIMGRUBER, who was attended by the Officers of the Institute and the Organizing Committee of the Congress, who paid their personal homage to His Holiness and individually received his blessing.

The President. Mr. LEIMGRUBER, handed the Holy Father a richly-bound copy, in which a dedication had been inscribed, of the Proceedings of the previous International Congress of Administrative Sciences, held at Berne in 1947, together with an Address in Latin, wich Pius XII kindly accepted *(a translation of the latter into the four official languages of the present Congress is reproduced at pages 274-275)*.

His Holiness then had introduced to him each of the very numerous congressmen and congresswomen, inquiring about their wishes and nationalities, their families, their work, their worries and their hopes, concluding each of these private conversation with a kind word and the blessing, as he handed his guest the Jubilee Medal.

The persons present belonged to the most varied nations, countries and religious persuasions. Every continent and every race on earth was represented: from the point of view of beliefs, there were Roman Catholics, Greek and Orthodox Catholics, Old Catholics, Copts, Anglicans, Protestants and Lutherans, and Christians of yet other denominations, Israelites, Mahommedans, Hindus, Buddhists and others, as well as a certain number of people professing or practising no religion. However, insofar as the chronicler of this memorable final event of the Congress was able to observe by their outward bearing, they all, without exception, were certainly affected in a manner that will surely not fail to influence their future activities, and they will take away with them a memory and feelings that will for ever remain engraved in their hearts.

And it was thus that, with grandeur and distinction, the VIIIth International Congress of Administrative Sciences came to an end in a very highly spiritual atmosphere.

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Samstag der 5. August war ein strahlender Tag, als zahlreiche Autocars und Privatwagen diejenigen Kongressteilnehmer nach Castell Gandolfo hinauf fuhren, die von Florenz weg auch noch nach der Ewigen Stadt hatten fahren dürfen, wo ihnen durch Seine Heiligkeit, PAPST PIUS XII, in seiner Sommerresidenz eine Privataudienz gewährt wurde.

Beim Eingang des Palastes wurden die Kongressteilnehmer von einer Gruppe der Schweizergarde in grosser Uniform empfangen und in einen Audienzsaal im ersten Stock begleitet. Dort erwarteten sie mehrere hohe Persönlichkeiten des päpstlichen Hofes und fanden die ersten Vorstellungen statt. Nach diesem Einleitungsakt hielt der Heilige Vater um 10 Uhr seinen Einzug, d. h. genau zu der für die Audienz festgesetzten Stunde. Er war gefolgt von seinem Protokollchef und dem Zeremonienmeister sowie von mehreren hohen kirchlichen Würdenträgern.

Der PAPST wurde von langanhaltenden und begeisterten Beifallsstürmen der Menge empfangen, die sichtlich bewegt war und sich auf die Knie niederliess. Der irdische Statthalter der geistigen Macht gab ihr seinen ersten Segen. Derweil bestieg er seinen Thron und, nachdem er die Kongressteilnehmer mit einer väterlichen Geste zum Sitzen eingeladen hatte, hielt er auf französisch folgende Rede.

UEBERSETZUNG

Ihnen, sehr geehrte Herren, gilt Unser besonders warmer Willkommgruss! Seien Sie überzeugt, dass Wir Ihren Arbeiten ein besonders lebhaftes Interesse entgegenbringen. Es ist gleichbedeutend dem Interesse, dass die Kirche dem Staate überhaupt entgegenbringt. In den Augen der Kirche gibt es nämlich nach der Familie keine soziale Institution, die eine so starke und so wesentliche Bedeutung hat wie der Staat. Er hat seine Wurzeln direkt in der Schöpfungsordnung und er ist selbst eines der grundlegenden Elemente des Naturrechts.

Das ist es, was den Bemühungen um die Bestellung des Staatswesens und um die Organisation seines Zuständigkeitsbereiches eine Bedeutung allerersten Ranges gibt. Diese Arbeit beinhaltet sicherlich eine besondere und vielseitige Mitwirkung zum Wohle der Menschheit; mehr noch: sie trägt wirksam zur Ehre Gottes, des Schöpfers und Ordners dieser Menschheit bei, wenn sie geziemend und in lauterer Absicht getan wird. Wir beglückwünschen Sie daher zu den glückhaften Zielen Ihres Berufes. Ist er nicht ein ständiger Aufruf an das Gewissen, das Leben des Staates den immer wechselnden Bedingungen der Zeit anzupassen in dem Sinne, dass der Staat mithilft, die Absichten und Pläne der göttlichen Weisheit zu verwirklichen?

Wie notwendig erweist sich von hier aus Ihre Aufgabe! Zwar hatte man zu allen Zeiten und an

es Römische und Griechische Katholiken, Orthodoxe, Altkatholiken, Anglikaner, Protestanten, Lutheraner und Christen noch anderer Bezeichnung, Israeliten, Mohammedaner, Hindus, Buddisthen usw,. sowie eine Anzahl solcher, die überhaupt keiner Konfession angehören und keine Religion ausüben. Trotzdem haben alle, soweit der Chronist dieser denkwürdigen letzten Veranstaltung des Kongresses es an ihrer äussern Haltung feststellen konnte, alle ohne Ausnahme von dieser Audienz für ihre künftige Tätigkeit ohne Zweifel etwas mitbekommen und eine Erinnerung und ein Andenken mitgenommen, das für immer in ihren Herzen eingeprägt bleiben wird.

Damit endete in Grösse und Auszeichnung und in einer Atmosphäre höchsterhabener Geistigkeit der VIII. Internationale Verwaltungskongress.

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TRADUZIONE

Beatissimo Padre,

L'Ufficio e i presidenti delle sezioni nazionali dell'Istituto internazionale delle scienze amministrative, particolarmente orgogliosi e profondamente commossi dell'insigne onore che loro fa Sua Santità ricevendoli in udienza privata, si prendono rispettosamente la libertà di esprimerLe la loro viva gratitudine, il loro profondo rispetto, la loro illimitata ammirazione.

A questo omaggio si aggiungano i più sinceri sentimenti di riconoscenza per la mirabile opera umanitaria che Sua Santità ha svolto durante e dopo la recente guerra mondiale, come pure per i Suoi sforzi perseveranti e instancabili intesi a istaurare la pace nel mondo, a garantire agli uomini la vera felicità, riconducendoli a praticare i precetti di Cristo.

Conformemente ai suoi statuti, il nostro Istituto si prefigge il promovimento delle scienze e delle pratiche amministrative; ma ciò non significa che la sua missione si limiti alla scienza del diritto e delle leggi, all'arte di disciplinare razionalmente il lavoro amministrativo. Il suo compito è più vasto.

L'amministrazione esercita un'influenza decisiva sulla gestione della comunità. Essa è particolarmente chiamata, da una parte, a preparare progetti di legge, a redigere decreti e regolamenti esecutivi, a guidare le decisioni delle autorità, a emanare provvedimenti di sua iniziativa e in virtù delle sue particolari competenze; d'altra parte, le incombe di organizzare il lavoro del suo personale, soprattutto, in modo generale, di promuovere il benessere degli amministrati.

Ora, l'amministrazione ha l'imperioso dovere di ispirarsi, nei suoi lavori, ai principî che si basano sul diritto naturale e traggono le loro origini dalla legge divina. Poichè solo in tal guisa essa adempie degnamente ed efficacemente l'alta missione di cui è investita.

Questi principî, l'Istituto si preoccupa e deve necessariamente preoccuparsi di rimettere in onore e di fare rispettare e nuovamente applicare, poichè la generazione attuale — almeno sotto certi regimi — sembra rinnegarli, ancorchè siano profondamente radicati nel cuore degli uomini.

Sua Santità ne è il depositario e l'interprete più fedele e più autorevole. Il Papato è l'unica grande potenza spirituale che da ormai due millenni insegna e si sforza di far conoscere al mondo le verità eterne sulla natura umana e i diritti e le libertà dell'individuo nell'ambito dei suoi obblighi, in quanto membro della società.

Siamo felici che le nostre concezioni e le nostre aspirazioni corrispondano alla dottrina della Chiesa universale e nutriamo fiducia che Sua Santità vorrà approvare i nostri sforzi e che si degnerà di impartire la ponteficale benedizione al nostro Istituto, ai suoi membri e alle loro famiglie.

Roma, li 5 agosto 1950.

Il Presidente dell'Istituto internazionale delle Scienze amministrative

(sig.) LEIMGRUBER

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TRADUCTION

Très Saint Père,

Le Bureau et les président des sections nationales de l'Institut international des Sciences administratives, particulièrement fiers et profondément émus de l'insigne honneur que leur fait Sa Sainteté en les recevant en audience privée, prennent la respecteuse liberté de Lui exprimer leur vive gratitude, leur profond respect et leur admiration sans bornes.

A cet hommage s'ajoutent les sentiments de reconnaissance la plus sincère pour l'oeuvre humanitaire admirable que Sa Sainteté a accomplie pendant et après la récente guerre mondiale, de même que pour ses efforts persévérants et inlassables pour apporter au monde la paix, assurer aux hommes le vrai bonheur en les ramenant dans la voie de la pratique des préceptes du Christ.

En vertu de ses statuts, notre Institut a pour mission le développement des sciences et des pratiques administratives; mais cela ne signifie pas que ses attributions se bornent à la science du droit et des lois, à l'art d'ordonner rationellement le travail de l'administration. Sa tâche est plus vaste.

L'administration exerce une influence décisive sur la gestion de la communauté. Elle est notamment appelés, d'une part, à préparer des projets de lois, à rédiger les arrêtés et les règlements d'exécution, à guider les déterminations des autorités, à édicter de nombreuses mesures ressortissant de la sphère de son initiative propre et de sa compétence spéciale, d'autre part, à organiser le travail de son personnel et, surtout, d'une manière générale, à promouvoir le bien-être des administrés.

Or, elle a l'impérieux devoir de s'attacher à s'inspirer, dans ses travaux, des principes qui trouvent leur base dans le droit naturel et leur source dans la loi divine. Car c'est pour elle le seul moyen de remplir dignement et utilement la haute mission dont elle est investie.

Ces principes, l'Institut se préoccupe et doit nécessairement se préoccuper de les remettre en honneur et de les faire respecter et appliquer à nouveau, puisque la génération actuelle, du moins sous certains régimes, semble s'en écarter bien qu'ils soient profondément ancrés dans le coeur des hommes.

Sa Sainteté en est le gardien et l'interprète le plus fidèle et le plus autorisé. La Papauté constitue cette unique grande puissance spirituelle qui depuis bientôt deux mille ans enseigne et s'applique à faire reconnaître au monde les vérités éternelles sur la nature humaine et les droits et libertés de l'individu dans le cadre de ses obligations en tant que membre de la société.

Nous sommes heureux que nos conceptions et nos aspirations correspondent à la doctrine de l'Eglise universelle et espérons que Sa Sainteté approuvera nos efforts et qu'elle daignera donner la bénédiction papale à notre Institut, à ses membres et à leurs familles.

Rome ce 5 août 19'0.

Le Président de l'Institut international des Sciences administratives

(sig). LEIMGRUBER

TRANSLATION

Most Holy Father,

The Officers and the Presidents of the National Sections of the International Institute of Administrative Sciences, being especially proud of and deeply moved by the signal honour that His Holiness is granting them by receiving them at a Private Audience, take the respectful liberty of expressing to him their warm gratitude, their deep respect and their boundless admiration.

To this homage are added feelings of most sincere thankfulness for the wonderful humanitarian task which His Holiness has accomplished during and after the recent world war, as well as for his persevering and unwearying efforts to bring peace into the world, and to ensure true happiness to men by leading them back into the way of practising Christ's precepts.

By virtue of its Memorandum, our Institute has as its mission the development of administrative sciences and practices; but that does not mean that its attributions are limited to the knowledge of Laws and Legislation, to the art of rationally arranging the work of administration. Its task is a wider one.

Administration brings a decisive influence to bear upon the management of the community. It is especially called upon, on the one hand, to prepare parliamentary bills, to draw up orders and executive regulations, to guide the authorities in their decisions, to decree many measures within the jurisdiction of its own initiative and special competence and, on the other hand, to organize the work of its staff and, above all, in a general way, to promote the well-being of the persons administered.

Now, it is its bounden duty to strive, in its labours, to draw its inspiration from those principles which are based upon Natural Law and spring from Divine Law. For that is the only way in which it can worthily and usefully perform the great mission with which it has been entrusted.

As to those principles, the Institute is giving its attention, and must necessarily give its attention, to having them restored to honour and to having them respected and applied afresh, for the present generation, at least under certain systems of government, appears to be straying from them although they are deeply rooted in the hearts of men.

His Holiness is their most faithful and most authoritative guardian and interpreter. The Papacy forms that one and only great spiritual power which for nearly two thousand years has taught to and set itself to have acknowledged by the world the eternal truths concerning human nature and the rights and freedoms of the individual within the framework of his obligations as a member of Society.

We are happy that our ideas and aspirations correspond to the doctrine of the universal Church and we hope that His Holiness will approve our efforts and will deign to give the Papal Blessing to our Institute, its members and their families.

Rome, this 5th day of August, 1950.

President of the International Institute of Administrative Sciences
(sig). LEIMGRUBER

UEBERSETZUNG

Heiliger Vater!

Das Bureau und die Präsidenten der nationalen Sektionen des Internationalen Verwaltungsinstitutes sind stolz und tief bewegt über die unverdiente Ehre, die Euere Heiligkeit ihnen durch das Geschenk einer Privataudienz gewährt, und nehmen sich in Ehrfurcht die Freiheit, Euerer Heiligkeit ihren lebhaften Dank, ihre tiefe Hochachtung und ihre grenzenlose Bewunderung auszudrücken.

Dieser Huldigung verbinden sich die Gefühle der tiefstempfundenen Dankbarkeit für das bewunderungswürdige humanitäre Werk, das Euere Heiligkeit während und nach dem zu Ende gegangenen Weltkrieg vollbracht hat, ebenso wie für die dauernden und unermüdlichen Bemühungen, durch die Mahnung zur praktischen Ausübung der Gebote des Herrn der Welt den Frieden und den Menschen das wahre Glück zu bringen.

Auf Grund seiner Satzungen hat unser Institut sich die Entwicklung der Verwaltungswissenschaft und der Verwaltungspraxis zur Aufgabe gemacht; dies bedeutet jedoch nicht, dass sich seine Tätigkeit auf die Kenntnisse von Recht und Gesetz und auf die Kunst einer rationellen Verwaltungsarbeit beschränkt. Sein Arbeitsgebiet ist weiter.

Die Verwaltung übt einen entscheidenden Einfluss auf das Verhalten der ganzen Gemeinschaft aus. So ist sie inbesondere berufen, einerseits Gesetzesentwürfe vorzubereiten, Beschlüsse und Vollzugsverordnungen zu verfassen, die Entschliessungen der Behörden herbeizuführen und überdies zahlreiche Massnahmen zu treffen, die in ihrer eigenen Entschlusskraft und in ihrer besonderen Zuständigkeit wurzeln. Anderseits hat die Verwaltung die Arbeit ihres Personals zu organisieren und, ganz allgemein gesehen, für das Wohl der Verwaltungsunterworfenen besorgt zu sein.

Sie hat daher die gebieterische Pflicht, sich in ihren Arbeiten an jene Grundsätze zu halten und sich von jenen Grundsätzen leiten zu lassen, deren Grundlage das Naturrecht und deren Quelle das göttliche Recht ist. Darin nämlich liegt für die Verwaltung die einzige Möglichkeit, die hohe Aufgabe, mit der sie bekleidet ist, würdig und nützlich zu erfüllen.

Es ist ein vordringliches Anliegen des Institutes und muss es auch sein, diese Grundsätze hochzuhalten und ihnen neuerdings Geltung und Nachahmung zu verschaffen, nachdem die heutige Generation, wenigstens in gewissen Ländern, sich davon frei zu machen scheint, ungeachtet der Tatsache, dass sie zutiefst im menschlichen Herzen verankert sind.

Euere Heiligkeit ist der Wächter und der treueste und zuständigste Interpret eben dieser Grundsätze. Das Papsttum stellt diese einzigartige, grosse, geistige Macht dar, die seit bald zweitausend Jahren lehrt und sich befleisst, der Welt die ewigen Wahrheiten über die menschliche Natur, die Rechte und Freiheiten des Einzelnen und seine Pflichten als Mensch und als Mitglied der menschlichen Gesellschaft zu verkünden.

Wir sind glücklich, dass unsere Auffassungen und unsere Ziele der Lehre der Weltkirche entsprechen, und wir hoffen, Euere Heiligkeit werde unsere Bemühungen gutheissen und geruhen, unserem Institut, seinen Mitgliedern und deren Familien den päpstlichen Segen zu geben.

Rom, den 5. August 1950.

Der Präsident des Internationalen Verwaltungsinstituts
(sig.) LEIMGRUBER